

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

LONDON CHURCH MISSIONARY SOCIETY.

SUMMARY FROM THE TWENTY-NINTH REPORT.

[Selected from London Publications received at the office of the Religious Intelligencer.]

Missionary Institution.

Ten students have been admitted, since the last Report, including two from Basle, making a total of twenty-seven. Of this number, four missionaries and two catechists have proceeded to their stations; three have withdrawn; two have been dismissed; one is at present in the country, and fifteen are now in the institution.

Summary View of the Missions.

Missions	9
Stations	51
Teachers—						
English Clergymen	28	108
Lutheran Clergymen	.	.	.	.	17
European Laymen	.	.	.	.	22
European Women	.	.	.	.	41
Natives, Ordained	1	206
Catechists, Schoolmrs., &c.	.	.	.	.	197
Women,	.	.	.	.	8
Schools	295	12419
Scholars: Boys	.	.	.	.	10430
Girls	.	.	.	.	1686
Adults	.	.	.	.	303

Conclusion of the Report.

In reviewing the progress of that work, in which the Society has now for so many years been engaged, the Committee avow their conviction, that the means which have hitherto been put forth, have been followed by results fully equal in importance and extent to those just and reasonable expectations which are warranted by the Word of God.

That the Society has by the blessing of God, met with abundant encouragement in the prosecution of its labors, there is the most satisfactory evidence: and if the proficiency of children under education—if the acquisition by ignorant heathens of a knowledge of the letter of God's Word—if an increasing respect to the Messengers of Salvation, and an increasing attention to the truths which they deliver—if a gradual improvement in the heathen character, in places where the genial influence of Christianity is felt, though its doctrines be not yet received—may be deemed sufficient evidence of success, not only the rising Converts of Southern India, but the softened inhabitants of New-Zealand supply unequivocal proof.

In that higher success, to which in subordination to the will and glory of Jehovah, the Society aspires—the calling out of the world the scattered sheep of Christ, and conducting them into his fold—there are many occasions of gratitude to the exalted head of the church, who has condescended to use our unworthy efforts for the advancement of his own glory. The measure of blessing vouchsafed may not possibly have equalled the anticipations of those who, ere the seed was scarcely sown, were looking for the harvest; or who on something like a principle of arithmetical calculation, have expected success in exact proportion to the means which have been used. But the work be it remembered, is exclusively God's. He carries it on in his own way by instruments of his own appointment, and at times of his own selection; and they whom he employs, are responsible for faithfulness to the trust reposed in them, not for the success or failure of their proceedings. Let this be borne in mind by those who are disposed to estimate a society by the extent of its means or the number of its converts; and let those who reverence the command, who trust in the promise and know the power of God, go on in their course, laboring according to their means, that the Lord Jesus Christ may be preached in the glory of his person and in the fulness of his work: assured that their labors shall not be in vain in the Lord; but that he will employ them in the degree in which he sees fit in gathering together his sheep, and to the glory of his own name.

GROSSNESS OF HEATHEN IDOLATRY.

If there had been any thing like an inherent principle of goodness in man, the great argument for the propagation of christianity would have been enfeebled; for it was founded upon this great fact, that all mankind, whether rude or civilized, whether learned or ignorant, whether bond or free, were all sunk in degradation, foul, impious, and accursed; and that *all the world was guilty before God.*

The heathenism which we are now opposing bears the very same character: just as were the facts, and the consequent arguments in the times of the Apostles, stand the facts and the arguments now; and there is even an increase of palpability to the fact, and of conclusiveness to the argument. The splendors in which ancient superstition and idolatry were enshrined, have now melted and died away with the advancing light of the times; and we now see noth-

ing in idolatry but its degradation, deformity and woe. It does not appear as in former times clothed, veiled and tinselled: it now appears besmeared with the lees of sensuality, and stained with blood: the object of unmingled horror and disgust. There is no alleviating virtue: there is no beauty of fiction, no elegance of taste, no splendor of imagination, no dignity of intellect: it is all coarse, and sensual, and grovelling, and vulgar. It no longer soars with the ambition of a demon: it is sunk down to a level with the brute; and those who have had best opportunities, in modern times, of ascertaining its character, will prove, as has been proved in the statements of this day, the justness of the charge made against it.

We speak the language of truth and soberness, Brethren, when we state that those regions of the earth, among which we urge you to propagate the Gospel of Christ, are sunk and blasted beneath the most tremendous curse that can light upon the heads and destroy the hopes of mankind. The Master Demon has waved over them the iron enchantment of his sceptre: it is he, who has formed their gods, who has built their temples, erected their altars, arranged their ceremonies, and fostered their crimes.

Is it needful to ask the question, Whether you ought to propagate the Gospel? No!—The only question now is, Whether, from the very brief statement which I have given of Idolatry, there should not be a firm conviction resting upon our minds as individuals, and as a collected Assembly, that Christianity is a system, which, when communicated to Heathen and Unenlightened Nations, will controul their transgressions, supply their wants, correct their disorders and increase their felicity. And who doubts it? At the very commencement of the Christian Career it was promised to civilized and to barbarous nations that this should be the case, by our Glorified Redeemer, when, from the shrine of His Glory, He appeared to His Apostle, and said, "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith and are in me." Here was, at once, the value of the constitution, with the majesty of the end: and so does it remain now, and so it remains forever.

We may now think of the period of perplexity—how Christianity guides it; of the season of sorrow—how Christianity consoles it; of the hour of sickness—how Christianity strengthens it; of the bed of death—how Christianity smooths it; of the darkness of the sepulchre—how Christianity disperses it; of the fear of perdition—how Christianity quells it; and of the hope of salvation—how Christianity confirms it: and could we draw back the veil which conceals the secrets of Immortality, how many millions should we see of those who were once penitents and believers on earth, but are now joining in the songs of angels, in ascribing salvation to God and the Lamb. And let but this system go forth in all the majesty and purity of its power, and then shall the God of Salvation "take to Himself His great power

and reign."—Rev. James Parsons, at the Wesleyan Miss. Ann.

Advantages gained to the Missionary Cause in the last Thirty Years.

Mr. Wilberforce told us, that those who had but lately come into the Missionary Field could scarcely conceive the change, which has taken place in the general feeling on this subject within the last few years. The Public Mind is, indeed, materially altered: the interior of Paganism has been thrown open in a way in which it never was before. Men, well-informed on other subjects, were uninformed or misled at that time, by false reports or erroneous statements, as to the depth of that degradation which is the true characteristic of Pagan Idolatry. But now, by the aid of Missionary Notices, and Missionary Registers, and similar Publications, even our children generally have much more accurate information of the true state of the Heathen World, than was possessed thirty years ago by well-informed and well-read persons.

But which is of still more moment—the Public Conscience has been, to a great extent, awakened. It is now generally admitted, by those who talk about moral obligation, that there is a duty incumbent upon those who have the Gospel to send it to those who have it not. It is not now thought so extravagant a thing to send Ambassadors of the Gospel to those who are destitute, as it was when Carey first threw out the idea at a Meeting of Baptists in Northamptonshire; and the most venerable Minister present was on the point of interrupting him, by saying, "You talk about a Mission to India—you might as well make a turnpike to the moon!" But now, though we may hear of infidel declamation, there are no sober arguments against it; and there is not a Christian Minister who would say, or think of saying, what I have now referred to.

I will not dwell on the greater facilities which we have at present, than we had then, for procuring Missionaries—Missionaries who are ready to encounter any danger, to make any sacrifice, to endure any personal suffering, nay, even loss of life itself, if they may be the means of saving souls from death.

I will, however, observe, that, in another point of view, we have the vantage-ground over what we had then. Far more prayer is offered to God, by individuals, and by the Christian Church, and by the Members of our Society in particular, on this subject, than used to be offered twenty-five or thirty years ago: never a month passes, but meetings among all denominations are held, to pray that God would be pleased to send forth His Truth; and within the last twenty-five or thirty years, more prayers have been put up on this subject than for three hundred years before. These prayers are accumulating; and are before the Throne: they are gone up for a memorial to God: and He, who inspired the spirit of prayer, will, ere long, put honor upon it, by effecting the object which they have in view.

How different, also, is the state of things Abroad! What a variety of processes are in

operation; which I may designate, properly, Auxiliaries to the direct evangelization of the nations! Missionary Posts have been taken possession of in every portion of the Globe. Schools have been established in Heathen Countries: in our own Missionary Schools alone, twenty thousand children are taught to read the Scriptures: and are training up, in these nurseries, for the Church of Christ; and will, in future life, we trust, not only be partakers of Christianity themselves, but Agents to spread that Christianity among others. In- to how many Languages also has the Bible Society translated the Scriptures! Languages in which the Bible was unknown twenty-five or thirty years ago; but now is to be found. And if I had no other answer to give to those who oppose our exertions, I would say, that a modern Missionary, with a Bible translated into the language of the people whom he goes to instruct, has the same advantage that an Apostle had when he went among Heathen People with the power of working miracles: and I declare, that, if I were about to go to a Heathen Land as a Missionary, and it were to please God to give me my choice to go, either with the power of working miracles but without a Bible, or to go without that power and with the Bible translated and a large number of them to distribute, I would most thankfully accept of the latter alternative.—*Rev. Jabez Bunting, at the Wesleyan Miss. Ann.*

INDIAN ARCHIPELAGO.

NETHERLANDS MISSIONARY SOCIETY.

The Rev. Joseph Kam, of the Netherlands Society, transmits, from Amboyna, to the British and Foreign Bible Society, the following

Remarkable instance of apparent preparation for receiving the Scriptures.

An Arab Merchant came to my house, for the purpose of selling some goods, and of exchanging his copper money into silver.—“Friend,” said I, “it is out of my power to assist you in this way, because I do not possess a sufficient sum of money; nevertheless, I have got something, which is of far greater value even than silver, provided you are able to read.” This, he assured me, he could do. I then opened the first part of the Old Testament, and began to read slowly and distinctly to him; but the style appeared too lofty for him to understand, until I explained it in the way of familiar conversation. After conversing with him some time on the excellence of the Sacred Scriptures, I pointed out to him the first promises of God, concerning the Seed of the Woman (Gen. chap. iii. 15.) This seemed very mysterious to him, until I explained it. He then exclaimed, “I never saw such books before: our own teachers do not possess them: they are very ignorant: they do not even understand the Koran, when they read it.” He afterwards turned to the Book of Psalms; and on reading the First Psalm, *Blessed is the man that walketh not in the counsel of the ungodly &c.*, he cried out, “Oh what beautiful books are these! How happy am I that I have met with such a book! I came to you in the hope

of obtaining silver; but, surely, this is a treasure of far more value!” “It is, indeed, my friend,” replied I; “and this book is at your service, if you are willing to make good use of it: and if you pray to God to enlighten your mind, He will enable you to understand its contents. In giving it to you, I have given you the key of all spiritual knowledge. Throughout the whole of it, from Moses down to the end of all the Prophets, ample testimony is borne to our Prophet, who was greater than all others—Jesus Christ; whom, in your language, you call Noby Xisai; but with whom you are yet unacquainted. After dying like all the other Prophets, He alone rose from the dead; whereas Mahomet, in whom you trust, never ascended from the grave, and therefore you cannot expect any assistance from him: from the Prophet, however, whom we worship, we expect salvation: because all power is given to Him in heaven and earth, according to the good pleasure of God.”

Surely this man was not far from the kingdom of God: for he felt the power of Divine Truth on his heart: he remained more than two hours in our house, and could not be satisfied without our explaining to him whatever he did not understand: my wife, also, was much pleased with his company; and availed herself of the opportunity for pointing out to him some of the most striking passages in the Prophets, respecting our Lord Jesus Christ. When it grew late, and he was on the point of leaving us, he inquired if he might be permitted to take the books with him. I told him that he was welcome so to do; adding, that the books were not our own, but that our friends, in a far-distant country, who loved God, had provided us with them for distribution. At this he was exceedingly pleased; and, ordering his servants to leave every thing else behind except the books, was going away. My wife, however, begged him to let his merchandize also be conveyed away: a ding, that she did not wish to incur any responsibility on account on it. “No,” said he in reply, “I am not at all anxious on that score; for where such excellent laws of God are observed in a house, the inmates will never steal: to-morrow I will send for my goods:” and, so saying, he left us full of joy.

Two days before he left Amboyna, he once more called at our house, wishing to read again in the Bible: on which occasion we directed his attention to many striking passages in the New Testament, which we compared with the testimonies contained in the Prophets of the Old Testament, respecting our Lord; whereby his faith and confidence in the Holy Scriptures were greatly increased. On the subject of Sacrifices, which the Mahomedans place much dependence upon, we pointed out to him how Christ our Saviour, by one sacrifice, has perfected all those who are sanctified: this we confirmed by various passages out of the New Testament; as, “Behold the Lamb of God, which taketh away the sin of the world!—As Moses lifted up the serpent in the wilderness, &c.”—and, “I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me.” It was evident that these testimonies

came powerfully home to his heart: and, indeed, I have often witnessed how far superior the testimonies of the Bible are, and how much better they are calculated to convince any one of the authority of the Sacred Scriptures themselves, both of the Old and New Testament, than all the arguments which our natural but imperfect reason can suggest.

REVIVAL OF THE PERSECUTION IN THE CANTON OF VAUD.

The brutal decree of May 1824 after raging for two or three years, was gradually relaxed in its application; and reasonable men began to hope that the reign of unbridled and encouraged mobs, of ecclesiastical bigotry, and of government tyranny had almost died away. Prosecutions had become rare, and the Dissenters throughout the Canton held their meetings for prayer and worship, often unmolested, and tho' not legalized nor tolerated, yet with the full knowledge and silent connivance of the civil authorities. In some places, the assemblies for celebrating Divine ordinances, were openly and numerous frequented; churches on the congregational plan were organized; the Monthly Missionary Prayer Meetings were held, and the pleasing expectation was entertained that the government was willing thus quietly to retreat from the odious position in which it had placed itself, and would, ere long, formally repeal the iniquitous laws which it had been so unhappy as to enact. But these flattering appearances have been suddenly succeeded by a melancholly reverse.

A respectable citizen, M. Alexander Lenoir of Villeneuve, a member of one of the churches, and distinguished for his edifying talents in prayer and village preaching, was requested by several ministers and others, met at Lausanne, Nov. 7, 1828, to visit different places as a home missionary. He set out in about a month, and after preaching or holding some kind of service at five places, he arrived at Payerne, Jan. 5, 1829. He was invited to the house of a friend, M. Buache, a tailor, where that same evening a small number assembled to hold a Missionary Prayer Meeting. Before they had dispersed, the house was beset by a furious mob. About half past 8 o'clock the magistrate (Juge de Paix) of the place came, entered the house, arrested M. Lenoir, and required bail for his appearance to answer a criminal charge. The accused not being able, on the emergency, to procure the requisite securities, was put in prison. After five days he was brought up for examination. On the deposition of a physician that his health was in a state that required it, he was taken to the hospital, and allowed to have a room and a fire. On Jan. 29, he obtained the security demanded, and was set at liberty. He was brought to trial in about two months (I have not the precise date) and condemned to a year's imprisonment, and as I believe the payment of all the costs which his enemies had chosen to incur. He appealed to the Superior Court at Lausanne, which changed the sentence into a year's banishment with payment of costs; a sentence ruinous to himself, with his wife and three young children, as his means of

support is the cultivation of a farm. The crimes for which he is in this manner punished, are thus stated in the record of the Court:

"That on Jan. 5, 1829, he was found by the Juge de Paix, in the house of Buache, along with several other persons not of the family:—that he called himself a *Missionary* of the Dissenting churches:—that he had been more than a fortnight in going from Villeneuve to Charbonnières, having stopped in several places:—that by his own confession, he had been the guest of M. Solomon Rapin (at Corcelles ?) from Jan. 1 to 5, conducting worship every evening, and particularly that on Jan. 4, there were present seven or eight persons not of the family:—that the said Alexander Lenoir is proved to be a partizan of the new religious sect."

Prosecutions were also instituted against M. Buache, M. Rapin, M. Durand, one of the deacons of M. Charles Rochat's church at Vevey, and M. Henri Olivier, pastor of a church at Lausanne, who was ordained in London, July 2, 1824. A prosecution is commenced against M. Lardon another Dissenting pastor for baptizing a child; and against the father of the child and one of his friends, a physician, at whose house the baptism was administered. One of the ministers of the National Church, M. Dapples, at Lutry, near Lausanne, on April 12, had his house beset by a ferocious mob, his windows beaten in, and much damage done: but redress to him and prosecution of the criminals, though commenced with strong words on the part of the Council of State, appear to have proceeded in the most inefficient manner to him. M. Dapples is regarded as a pious, zealous, and evangelical clergyman.

M. Vinet, a native of the Canton of Vaud, one of the Professors in the University of Basle, and author of the admirable *Essay in favour of Religious Liberty*, which received the prize of the Society for Christian Morals at Paris in 1826, published some "Observations" upon these proceedings, in two small pamphlets, printed at Lausanne in April. His friend, who had taken charge of the printing and editing, was M. Monnard, Professor of French Literature in the Academy of Lausanne. The Council of State has therefore suspended M. Monnard from the exercise of his official duties. Upon receiving this intelligence, M. Vinet obtained permission from the Chancellor of the University, to repair to Lausanne, in order to offer himself to the vengeance of those who suspended his friend; and immediately after, he, with his family set out from Basle.

This is the last information that I possess.

J. PYE SMITH.

Homerton, July 8, 1829.

Lond. Evan. Magazine.

SYRIAN CHURCHES.

The London Church Missionary Society, have an important mission established at Cottayam which is spoken of by a deputation from the London Missionary Society, who lately visited the station, as follows:

When at Quilon, we were not more than 24 hours from Cottayam, and the Syrian Churches which have excited so lively an interest,

among Christians in England; and, being aware that the Church Missionaries there were desirous of seeing us, and that our having seen those Christians would be gratifying to you all, we resolved to pay them a short visit. Dr. Macauley lent us his boat; we proceeded up the Backwater, a series of lakes running parallel with the sea-shore northward and 75 miles from Quilon, and arrived next day. Our friends received us with all the cordiality and joy of Brethren and Sisters, and shewed us no small kindness. We saw all that was possible for the short time of our visit, both of the state of these Churches and of this Mission among them; and shall give you a general idea, in as few words as we can.

The whole Syrian Population in Travancore amounts to 13,000 families; perhaps about 70,000 individuals. They have 55 Churches still in their hands: the Papists have appropriated several of these to themselves: these Churches, in general, resemble the Parish Churches of our own country, though of course they are of various sizes, and differ much as to the style of architecture; some of them are respectable buildings, and of a considerable extent: they have neither pews nor benches inside; at the east end there is a kind of altar, with steps, on which a cross is placed, and tapers lighted, in time of worship. Their Mode of Worship strongly resembles that of the Armenian Churches; and strikingly approaches, in different ceremonies, those of the Church of Rome: though they have crosses in their Churches, there is no crucifix nor carved image; the Service is read in the Syriac Language, of which the people know nothing, and but few of the Catanars are acquainted with it: the Catanars are the Priests: here is no preaching; and nothing in the whole Service for their edification, but a short extract from one of the Gospels which is read in Malayalam, which is the language of these Syrian Christians: of course, they are in a state of the most wretched ignorance. In fact, these Churches are but so many limbs of Popery, from which, as to doctrinal sentiment, they do not essentially differ.

The Church Missionaries have for their object the introduction of the pure Gospel among these benighted Christians. The Rev. Mr. Bailey is engaged in translating and printing the Scriptures in Malayalam, and has made considerable progress. The Rev. Mr. Doran is at the head of the College, in which are 51 Students and stout Boys: 28 of these are intended to be Catanars: on examining all the pupils in Mathematics, Latin, Greek, English, &c. we found them in a very reputable state of proficiency: the College Building is large and commodious, and there is in it a valuable Library. The Rev. Mr. Baker is at the head of the School System: here is a sort of Grammar School, in which are 60 Boys: from these are selected Students for the College: we found them, also, in an excellent state: besides this, there are 55 other Schools, containing about 1000 children of the Syrian Christians, in different parts of the country. Both the College and the Schools are conducted on principles which are decidedly Evangelical, to which the Metropolitan does not object. He was from home, but we saw his Sub-

stitute and Representative. Of all the Catanars, there is but one, a Young Man, who appears to be truly pious. Mr. Bailey has been permitted occasionally to preach in the Churches; and a good understanding appears to exist between the Missionaries, and the Metropolitan and Catanars.

Of these Missionaries, with Mrs. Bailey and Mrs. Baker, we cannot speak too highly: they are truly pious, and breathe an excellent spirit; and appear to be greatly devoted to their difficult work. Mrs. Baker has one School of fine Syrian Girls under her care. A Church is about to be built here, in which the Gospel will be preached, and all the Students will attend there. The Missionaries have Service in their own houses on Lord's Days, after the manner of the Church of England. We were greatly interested in this Mission, which we trust will be instrumental of great good; though we fear that its operations will be slow, and the hopes of good are distant. Persons more suited to the undertaking could scarcely have been found by the Church Missionary Society. The houses of the Missionaries are excellent, their situations beautiful, and the neighbouring locality exceedingly rich and fine.

INDIAN SUNDAY-SCHOOLS, CONVERTS, &c.

Extract of a letter from a gentleman, dated ———
(Alabama,) June 24, 1829.

The ministers of Alabama are becoming deeply interested in Sunday Schools, and are anxious to procure a suitable agent. On the second Monday of the month I attended the Sunday School Monthly Concert of prayer, at Mayhew. Most of the Choctaw children that compose the Sunday School, were present; I conversed with them, and found them better informed than most Sunday School pupils in pious congregations. One morning before I arose, they had assembled in the school-room, and sent for me to conduct their prayer meeting. They sing pleasantly in both the English and Choctaw languages. A minister from Alabama stated, that of eighty-five who had lately united to the church in the town from which he came, nearly all were connected with the Sunday School and Bible Class. A gentleman in Columbus has offered to advance one hundred dollars to support a depository of books from the American S. S. Union.

One morning, a large negro, wearing an Indian hunting shirt, entered brother H.'s study. He had come forty miles to converse respecting his soul. "How," said I, "did you discover that you were a sinner?" "What started me the worst," said he, "was the book; (taking from his pocket a spelling book given him by a Missionary.) "It made my flesh tremble. It said—Who can say he has no sin? Then I knew I had sin. My heart seem'd to be the main seat of sin. It said—He who came to save us, will wash us from all sin. Then I knew it must mean Christ. My sins seemed high, and I could do no way but to look to Christ. My heart is more willing that way, than the other; yet sometimes, before I know it, it will go away yonder."

"Are your prayers good?"

"When I hear any body else pray, I think they do it better than me."

"Did you make these feelings yourself?"

"No: this thing came to me. I could not pick up the start of it."

This poor slave, with others, holds a prayer meeting—a witness for God among the heathen.
—*Am. S. S. Mag.*

From the *Sailor's Magazine*

SHAKING OUT A REEF.

Extract from an address by the Rev. Mr. Cleaveland of Salem, Mass.

"I might add, that the use of ardent spirits, by men who perist in calling themselves temperate men, has exerted an immediate influence unfavorable to the proper trans-action of business. Every reflecting and unprejudiced mind, is ready to acknowledge this, and every other will be forced ere long to confess it. A single case in point, related the other day at a public meeting, by the Secretary of the Parent Society, will illustrate my meaning. A sea captain, now employed on board a public steam-boat, and who once navigated the ocean, relates it of himself, that in his former occupation, he was accustomed—although he always called himself a rigidly temperate man,—to take a small allowance of ardent spirits, at eleven in the forenoon, and four in the afternoon. He used in the course of the forenoon, to have just as much sail spread, as would enable the vessel to move safely and steadily along her course. When he came on deck after taking his customary eleven o'clock stimulus unconscious of its having the least effect on himself, he would cry out, 'Up, boys, shake out that reef!' and in about twenty minutes, when the exhilaration of the dram was over, he would look round, and find that he had the vessel under more sail than she could possibly bear, and the order would be, 'Up, boys, take in the reef!—Quick, boys, quick!' Now, said the eloquent secretary, this is just the operation of 'the moderate use' of intoxicating liquors upon all kinds of business throughout the country. It has shaken out the reef of the most lucrative callings, which our citizens can pursue. Give me one half of the money which has been squandered by temperate drinkers, under the unsuspected influence of undue stimulus, through loss of time and labor, waste of perishable property, for want of reasonable care, and especially through unwise and rash bargains, and I will convert every farm in the Atlantic States into a garden; nay more—I will make the wilds of our great western valley into a fruitful field."

JACK'S WARM HEART.

[Extracted from the *Waterford-Mirror*.]

"Henry Snow, Esq. of Larkfield, County Kilkenny, near Waterford

"The saving of this gentleman reflects singular credit upon one of the crew, whose name we much regret we have not learned. After being some hours upon the top of one of the masts, Mr. Snow, exhausted and benumbed, was bidding farewell to this world, and preparing for the fate that seemed inevitable, when the sailor cried out from the top of the other mast, 'Avast! not so fast, my hearty; I'll be with you presently.' Scarcely sooner said than done, Jack swam over to him. Jack's heart, he said, was quite warm, and Jack spoke truth. 'Hold on,' said he, 'with one hand, and thrust the other into my bosom; I'll warrant you it will soon warm.' And so he did. He then made Mr. Snow shift hands, and kept him alternately holding on with one hand and warming the other, until the arrival of the long delayed relief. With the ancients, so warm a heart, such heroic humanity, might be rewarded with a stat-

ue; with the moderns such conduct should not go unrequited."

I shall not enlarge on this act of a sailor's feeling—it is most affecting in its own simplicity; and it should warm every heart to espouse the cause of a class of men, of whose disinterested and courageous humanity this is no uncommon specimen. I trust it will stimulate all who read it to still greater zeal and exertion in behalf of sailors; and may He, who kept alive the fire of love in poor Jack's heart, ever be your comforter and supporter.—*Lond. Sailor's Mag.*

"A SECRET WORTH KNOWING."

The following anecdote is related by the Editor of the *Philadelphia Recorder*, as a fact that occurred some years since at the South.

An anxious, retired, and diligent country clergyman, waited upon a layman of enlarged, enlightened, and truly Christian views, to lay before him the case of his prostrated and embarrassed parish. "If we cannot raise a few hundred dollars," said he, "to pay off a small debt for erecting the church, it will be impossible to get along." "It is exceedingly difficult," was the reply, "to raise money abroad for these purposes; cannot a subscription be raised amongst your own people to pay off the debt?" "I doubt," was the rejoinder, "whether twenty dollars could be collected for the purpose."

The friendly adviser well knew that this could not be owing to absolute pecuniary inability. He paused a moment for reflection, and then asked, very irrelevantly as the minister thought, whether he had a Bible Society in his parish? "No," said he. "Well then, go home and set about forming one instantly. If your difficulties are not surmounted by this means, they exceed the measure of my wisdom." In the retirement of his study the expedient appeared at first to the good clergyman absolutely hopeless. He relied much, however, upon the wisdom of his adviser, and reflected that it was at any rate a good work, and the only thing which could relieve his sorrowful reflections by the energy of action. Accordingly he set himself diligently to work, and after encountering many difficulties, succeeded in doing something for the Bible cause, but that, though a blessed thing, he considered as a mere trifle, when, at the end of two years, he announced with inexpressible animation and delight to his noble adviser, that his church was paid for, an organ purchased, his family made more comfortable than ever, and that all the affairs of the parish were going on most admirably.

It seems all that was wanted was a lively interest in religious things. This lively, strenuous, personal interest in the cause of our Lord and Master, obeys the ordinary laws of busy agents, it is increased by exertion.

Let some of our poor parishes who cannot pay for churches, or feel unable to build them; who have no ministers, or, worse still, are starving those they have, try the experiment of getting up vigorous and interesting missionary associations. If at the end of three years they repent of it, we will readily agree to bear all the blame.

The General Baptists in England, in the last year, have received accessions by baptism of nearly 1000.

YOUTH'S DEPARTMENT.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

THE COUSINS.

(Continued from page 300.)

Eliza Wilmot had so far profited by the mortifying lesson she had received, that she resolved never again to boast acquaintance with any author, whose pages she had not diligently perused. But it was beyond her usual plan to enquire whether the same cause which produced that unpleasant exposure, might not occasion other effects, equally undesirable. Hence, though with regard to book-knowledge, she became far more accurate and ingenuous; yet respecting persons and occurrences she was still "a presumer." In this failing there was not, indeed, that attempt at deception, which rendered her former fault peculiarly blameable; and thus far, to herself it was less disgraceful; but it was, in fact, more calculated to injure others, and indicated, besides, that loquacious disposition, which can arise only from vanity; and that feeling of self-importance, which makes its possessor always desirous of having something to communicate.

The young ladies were one morning seated in the garden—Jane diligently employed with needle-work, and Eliza turning over her cousin's pattern book, in order to select one for a veil, which she was about to begin, and would, probably, never finish. They were chatting agreeably together, when the good old vicar, who had been for his daily walk into the village, entered the garden, and seated himself beside them.

"You are tired, grandpapa," said Jane, "or else you are not well this morning: let me fetch you a glass of wine and a biscuit."

"Thank you, love; I am not at all ill, but I have had an unpleasant duty to perform just now. I have been obliged to commit an impostor to prison—a female vagrant of the name of Smith; who pleaded in apparent agony, and declared that the life of a sick relative, almost depended on seeing her."

Jane's light footsteps had already ascended the lawn, in search of some refreshment, which might remove from her parent's cheek its unusual paleness. She soon returned, bearing a little waiter, and after presenting to him some jelly, said with a smile, "I wish some one could be found to relieve you from this painful and fatiguing office."

"I almost wonder, sir," observed Eliza, "that you ever consented to undertake it. It seems so incongruous for a clergyman."

"In what respect, my love?"

"I do not know exactly," replied Eliza, "but it seems altogether so. I heard a gentleman who was dining with papa, make the observation." Then suddenly recollecting herself, she added, "religion, you know, is all peace and

consolation; and magistrates have to be all severity."

The old gentleman smiled. "I am afraid, Eliza, if I were to adopt your assertion with as little examination as you adopted the gentleman's you mention, I should be still more puzzled to maintain it. Religion does, indeed, breathe peace and consolation, to all who do not turn away their ear from her heavenly voice; but to the rebellious and impenitent, she declares, that there remaineth nothing but a fearful looking for of judgment; that indignation and wrath, tribulation and anguish, shall be on every soul of man that doeth evil. And magistrates, though it is their painful task, to be a terror to evil works, and to those who perform them; yet to the good they are not so. It is their privilege to command and protect the peaceable, industrious, and deserving. 'Do that which is good, and thou shalt then have praise of the same.' So far, therefore, religion and the laws go hand in hand. Nevertheless, I should most gladly relinquish this employment, if I could think of any one to take my place, for I find abundant engagements in my spiritual connection with my flock; and nothing but an imperious sense of duty, could extort from me the sacrifice of time and feeling which is often required. At present, however, I believe that the interest of humanity, morality, and religion, would suffer in our little village, by my resignation; and, therefore, my Eliza, I feel bound to persevere, till the path of retreat opens plainly before me."

"O I dare say you have the best reason for undertaking the task. But who has been committed this morning?"

"A poor unhappy woman, who has been going from house to house, with a fictitious tale of sorrow, the falsehood of which, has not only been discovered, but sundry articles, proved to be stolen, have been found in her possession. She had received relief from several persons in the village, and from you, Jane, about two hours since."

"What, that wretched looking creature, who came here after breakfast? She told me a pitiful tale about sick and famishing children; but I merely gave her some food to take to them, and promised to call in the course of a few hours, to see what relief would be most serviceable. I engaged, also, to inform you of the circumstance; and said I was sure you would be pleased to relieve their bodily wants, and still more so, if you could be useful to their souls."

"The fear of a few such visits, disposed her, I fancy, to hasten her departure. But the person with whom she lodged, having been left unpaid, followed and detained her; and her bundle turning open in the scuffle, some of its

contents were recognized, as belonging to the house she had just quitted; and others, which have since been claimed, excited suspicion."

"How provoking it is," observed Eliza, "to be imposed upon. I have heard papa say, that people seldom do much good by relieving beggars. Provision is made for their wants, he says, by law; and the parochial officers are, from habit, much more skilful in detecting imposture."

"I think with your papa, my love," rejoined Mr. Robinson, (for that was the name of the vicar)—that much harm is done, by the indiscriminate relief of beggars. Taken as a class of people, the greater part are undeserving, idle, and deceitful; and in proportion as they meet with success, they will feel encouraged to continue these vices. I have always more pleasure in ministering to the wants of the quiet sufferer, whom I have sought out, than in attending to the clamorous importunity of those who call on all around to pity their distresses. Nevertheless, we may meet with some among them, whom it is a privilege to serve; and with many who are real objects of compassion; and in the latter case, I should not readily withhold such needful help as I felt able to bestow, merely because the sufferer was unworthy. This is not the way in which our heavenly Benefactor deals with us: 'He makes his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust.' Besides, by sympathizing with those sorrows, which alone they deem important, we may perhaps gain favorable access of a spiritual nature, and feeling that we have disinterestedly befriended their bodies, they may give us credit for a desire to befriend their souls too. Thus, many a one, by the blessing of the Holy Spirit on his endeavors, has been made the happy instrument of conferring both present and never-ending benefits."

"But still, this morning, Jane's liberality was entirely thrown away."

"Not entirely: the nature of our actions, in a great measure depends upon our motives; and he, who from a right motive, giveth to the poor, lendeth to the Lord. Had Jane allowed her feelings to be worked upon, so as to relieve this wretched woman largely, without further enquiry, I should have thought her conduct, as the steward of her Heavenly Master, blameable, because she would have given to one, what might have been better bestowed on another. But in the present instance, I think she acted wisely, not lavishing assistance without examination; and at the same time taking care that actual suffering should not be prolonged by her caution. "I really believe," continued the old gentleman, "that the credulity which listens to every impostor, and the indifference which disregards the miseries of others, frequently arise from the very same cause; and that is indolence. We 'dare say the poor creatures are distressed enough,' and relieve them; or 'we dare say there is no truth in it,' and refuse them; thus keeping our own minds easy either way, and saving ourselves all further trouble. But this is not the charity that is either useful to our fellow-creatures, or pleasing to our God. Personal exertion is necessary before we can

tell how we may best distribute our aid; and by personal exertion alone, can we gain opportunity to speak a word in season, which may be blest by God, to the awakening of the careless sinner, or the consolation of his sorrowing children. But the clock reminds me that I have promised to superintend some alterations that are going on in the church: so I must say good bye for the present."

Eliza enquired of him if he were sufficiently rested; and Jane, after waiting his reply with a look of tender anxiety, drew his hand under her arm, saying,

(To be continued.)

WAR.

War has very justly, as well as emphatically, been styled 'the scourge of mankind.' It has its origin in pride, avarice, envy, and revenge; and generally ends in cruelty, injustice, and all sorts of crimes. While war prevails, it is impossible society can flourish: that party which is the weakest cannot employ a single moment on the liberal arts and embellishments of life, while the victorious party flushed with conquest, generally sink into luxury and vice.—War however is just and necessary, when undertaken in the defence of virtue, or for the repression of injustice and lawless power. It is sometimes necessary for the sake of peace. Thus God who says to the sea "Thus far shalt thou go and no farther!" sets bounds to the violence of man, and makes even his worst actions productive of some good.

DRESS.

In dress as well as in other things, an extreme should be guarded against. To be led by every fashion which fancy dictates, is the mark of a little, effeminative, and worldly mind; and to be rigidly plain, carries with it an air of affected singularity. There is a simple elegance, connected with uniform neatness, that appears more consistent than all the meretricious ornaments of the gay, or the very peculiar dress of those who run to the other extreme.

"———In fashions the same rule will hold,
Alike fantastic if too new or old;
Be not the first by whom the new are tried,
Nor yet the last to lay the old aside."

INCONTINENCE.

Love produces the sweetest union, and the warmest friendships, the tenderest alliances, and the most amiable society: but it produces these happy effects only when it is under the government and direction of reason. Lust, is as a watchful thief, which seizes its prey, and lays snares for its own gratification; and its principal object being innocence, it never robs but it murders at the same time. Every vice and folly has a train of secret and necessary punishments linked to it.

"On love of virtue reverence attends,
But sensual pleasure in our ruin ends,"

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 10, 1829.

CAPTURE OF CONSTANTINOPLE.

By a late arrival in New-York, of the ship Robert Edwards, intelligence is received that the Russian Army had entered Constantinople. This important news may have been anticipated, but it is stated that a bulletin had been issued from the London Royal Exchange, announcing the fact, and that similar intelligence had been received at Paris, and it was generally believed to be true. Whether this great capital of the Ottoman Empire, has fallen into the hands of the Russians or not, it is an event which in all human probability must soon take place, unless the great powers of Europe combine to save her—and it seems now too late even if they wished to interfere. Whatever may be the motives of those who are made the instruments of subduing or humbling these proud Mohammedans, they are but fulfilling the purposes of God, who will scourge and destroy the nations that oppose the prosperity of the Redeemers kingdom.

There have been wars and rumors of wars, ever since the deluge, but in these latter days, the severest scourges have fallen on those nations who have persecuted the Church. In Turkey, the Cross of Christ has for many centuries, been despised and trampled on. And those who dare to own the name of Christian, are considered as *infidel dogs*, and often treated as such.

The capture of Constantinople, which is supposed to contain between five and seven hundred thousand inhabitants, is an important event in itself; and when we consider it as the capital of an extensive empire, that comprises a part of Europe, Asia, and Africa, with more than twenty millions of inhabitants, its importance is magnified beyond calculation. Probably the banners of the cross, are now waving upon its walls. If they are not, we believe they will be soon, and thousands shall be flocking to them, for God will overturn, overturn, and overturn, till He whose right it is shall come and reign king of nations as he is now king of saints.

ORDINATION OF MISSIONARIES AND EVANGELISTS AT BOSTON.

On the evening of Thursday, Sept. 24th, the following persons were ordained in Park-st. Church, Boston, by the Presbytery of New-buryport, and delegations from several Congregational churches which had been invited as associates for the purpose, viz. Rev. Harrison Allen, Calvin W. Babbitt, Ansel R. Clark, Wm. Hervey, Henry O. Higley, Henry Little, Cutting Marsh, Martin M. Post, Charles M. Putnam, Hollis Read, Andrew H. Reed, Jonathan M. Rowland, Henry Shedd, Phineas W. Warriner, Ira M. Wead, and John K. Young. The Rev. Dr. Spring of New-York offered the introductory prayer; the Rev. Dr. McDowell of Elizabethtown, N. J. preached the sermon; the Rev. Gardner Perry of Bradford made the consecrating prayer; the Rev. Dr. Dana of Newburyport gave the charge; the Rev. Mr. Proudfit of Newburyport declared the fellowship of the Presbytery and the churches; and the Rev. Mr. White of John's Island, S. C. closed the solemnities with prayer. In time of the consecrating prayer, the candidates knee-

led around the platform by the pulpit, and sixteen ministers of the word imposed hands in the act of ordination. At the presentation of the fellowship, the same ministers gave their right hands, standing opposite to the brethren, newly ordained, in the broad aisle.

Mr. Allen was of the class of 1828 at Andover; Messrs. Hervey and Read were of the class of the present year at Princeton: all the other brethren closed their period of study at Andover on the day preceding the ordination. The whole number is sixteen. Eight of them are engaged in the service of the Am. Home Miss. Society; four in that of the American Board; and four as agents for Benevolent Societies. *Domestic Missionaries*: Mr. Babbitt it is expected will go to Nashville, Tenn.; Messrs. Higley, Putnam, Rowland and Shedd to Ohio; Mr. Post to Illinois or Indiana; Messrs. Warriner and Wead to Michigan. *Foreign Missionaries*: Mr. Allen goes to the Choctaws; Mr. Hervey to Bombay; Mr. Marsh to the Indians of the N. W. Territory; and Mr. Reed to the Mediterranean. *Agents*: Mr. Clark engages for the American Education Society in Ohio; Mr. Little for the same in Massachusetts; Mr. Young for the same, probably, in Connecticut; and Mr. Reed for the American Bible Society.—*Bost. Rec.*

BIBLE CAUSE.

In Columbia County.—The Auxiliary Bible Society of Columbia County, N. Y. at its late anniversary resolved to raise fifteen hundred dollars the present year, and fifteen hundred more, the coming year, to aid the Parent Society in the *two years* supply. It also resolved to recommend to all its Branch Associations, that they again investigate the wants of their respective spheres of action, and supply all the destitute families, and at the same time to make collections of all who are disposed to contribute.

Few Auxiliaries have done so well as this. In 1827 it supplied all the destitute in the county. In 1828, it paid over to the National Society, \$1,000 as a donation. Now it proposes to do still more in 1829 and 1830.

In Northampton, Mass.—In a letter from the Rev. Mr. Spencer, of Northampton, Mass. to the American Bible Society, it is stated that \$428 are forwarded to aid in the "two years supply." This money was collected in his church and congregation, and it is added, "this is not all we hope to obtain." This sum was raised after the manner of the females in the Bible House, by individual payments of 75 cents. The same letter says, that other churches in that vicinity are pursuing the same course in the collection of funds.

So long as Auxiliaries and congregations in the elder states manifest a spirit like the above, the inhabitants of the new states need not hesitate to call on the general depository for Bibles. Let them, after collecting what they can, look up all the remaining destitute and call on the Parent Society for assistance. We feel assured, that it will be denied in no needful case.

In Seneca County.—At the annual meeting of the Bible Society of Seneca County, at Romulus, in this State, on the 26th ult. the members pledged their efforts to raise *One Thousand dollars* for the Parent Institution, over and above what is necessary for the supply of their own wants. The sum of \$256 was subscribed on the spot.—*N. Y. Obs.*

MIDDLESEX TEMPERANCE SOCIETY.

FIRST ANNUAL REPORT.

"Behold how great a matter a little fire kindleth."

We copy from the Connecticut Observer the first Annual Report of the Middlesex County Society, and we invite the friends of Temperance and Humanity to look at it. We ask those who doubt the utility of Temperance Societies, to see what a little effort has accomplished in one year—During this period we have no doubt that there are hundreds within the limits of every County, some of whom might have been saved by a little timely effort who have been drawn farther and farther into the whirlpool of Intemperance and death, until there is no help for them. Let those who look at this subject with cold indifference, read this Report and see "what a great matter a little fire kindleth," or, how great a fire a little cold water will put out—and let the friends of Temperance stand no longer idle in the market place.

The Middlesex Temperance Society was organized at Haddam, Sept. 16, 1828, by about 30 gentlemen, who were convened from various towns at a missionary meeting. Its fundamental principle was total abstinence from distilled spirits as a drink, in conformity to the system of reform adopted by the American Temperance Society. Its constitution recognized its signers as constituting a minor association in each of the school societies, within which they had their residence; and provided for a monthly meeting at the place of each minor association until all had been visited. The business of each meeting was to be the hearing of reports from delegates from the minor associations, and an address; and devising ways and means to further the cause of Temperance.

It was soon evident that the cause of the Society was interesting, deeply, the public mind. A hazardous enquiry was made, whether 500 men could be found in one year, who would unite in the principle of total abstinence; but the Society had the pleasure at the end of six months to see the names of 600 men affixed to the constitution. At the third monthly meeting it was thought desirable that female influence should be engaged in this important cause, and females were invited to enlist under the Temperance banner. With a delightful promptitude they came forward in almost every town. The business of subscription has actively increased, and the Society embraces, at the end of one year, 968 males and 1097 females—total 2065. A few of these, perhaps 60, are under 15 years of age. The number of minor associations is 16. The monthly meetings have been very interesting. The reports of the delegates concerning existing evils and the progress and benefits of the reformation, have often been deeply affecting. The addresses have been prepared with care, and have combined a mass of facts and arguments, well calculated to advance the cause. Two of these, the address of Col. Griswold and of R. E. Selden, Esq., and an address to professors of religion by a Committee, have been printed and circulated. The usual tracts on Intemperance have also had free circulation.

The exact state of this district of country

prior to the Temperance movement, and the results of this movement cannot perhaps be told. Like the rest of the country, however, it was flooded with ardent spirits. These were chiefly imported. No distillery of rum existed; but one of gin and whiskey, and but few if any, of cider brandy; but every village and every neighborhood was furnished with its licensed retailers, who had always on hand almost every variety of the drink of the drunkard. And most of these had become in fact, and this without any disrepute, tippling houses and dram-shops, where men were accustomed to stop and drink as freely as in the common tavern. In the houses of the rich, the side-boards were loaded with the best of old spirits, brandy, cordials, and wines, which were pressed upon the visitant as necessary and comforting; while the poor were accustomed to their slings and bitters to create an appetite in the morning, and to exhilarate the evening circle. Grog, as every where else, was an universal accompaniment of labor, and being near the river and sound, and connected with ship building, fishing and coasting, the inhabitants were perhaps more exposed to the free use of spirits than the more inland districts of country. The population within the limits of this Society is about 20,000. Allowing the inhabitants here to have drunk as the rest of the country, i. e. 4½ gallons to each individual, the annual consumption of ardent spirits here has been 90,000 gallons, which at 50 cents a gallon, would be \$45,000; more than twice the amount of all the taxes levied upon the inhabitants. From some returns made at the third monthly meeting it was evident, that there were within the Society's limits from 200 to 300 ruined men, carrying misery and poverty into as many families.—And there can be no doubt, but that as many as 30 have died annually of the *mania a potu*; that two thirds of the poor supported by the towns, were reduced to pauperism by their own intemperance or the intemperance of their friends, and that most of the crimes committed among us, were done under the excitement of the intoxicating fluid.

The demon of wo has not been driven from our coasts. The most that can be said is that a bold and fearless attack has been made upon him, and that he has been obliged to let go his hold upon hundreds of families and individuals. No man is now compelled to vend liquor, to drink it himself, or give it to others, to avoid the reproach of meanness and illiberality. A large number of the thinking, considerate and religious community are satisfied from their own experience, that ardent spirit is totally unnecessary in the discharge of the ordinary duties of life; that its use, therefore, is a waste of property and may prove destructive to body and soul. With them and their families and laborers it is entirely disused. And they rejoice that it is so. No consideration could induce them to bring it again into their shops, their fields and their houses. Dram selling, contrary to law, is generally abolished. And not less than 20 respectable merchants, who, a year since, were profiting by the traffic, have banished the alcoholic poison for ever from their stores; feeling that they could no longer

be the means of making drunkards, and sowing in families discord, disease and death. Such will have a peculiar peace of mind, and the blessing of many, who were on the borders of destruction, and may now be delivered. The reports of several of the minor associations shew many of the statistics of Intemperance and the more minute results of the Temperance movement.

Society in Lyme, 75 males, 100 females. In this place are 7 licensed retailers of spirits. Of these, 5 have totally abandoned all traffic in them within the year. The other two have ceased selling by the dram. Quantity of spirit sold here the past year, 4000 gallons. In each of former years, 10,000. Three buildings have been raised without it. Twenty of the principal landholders have furnished none on their farms. One drunkard has become a reformed man. Three deaths have been occasioned directly by drunkenness, and three crimes have been committed in a state of intoxication.

Society in North Lyme 136 males, 170 females. Two merchants have here abandoned the traffic. The remaining two have ceased selling it by the dram. Liquor sold the year ending Oct. 1, 1828, 6,100 gallons; since then 2,376 gallons. Thirty-nine farmers have used none in their summer's work. One stone quarry has been worked, and three vessels have been constantly navigated without spirits.

Society in Hadlyme, 97 males, 83 females.—Two merchants have here abandoned the traffic. One only now retails spirit. No dram shop in the place. Diminution of sales this year, 2000 gallons. Thirty-two of the principal farmers have prosecuted their work without ardent spirits. Six of these not members of the Society. Nine mechanics have used none. One house and one barn have been built, and three quarries have been worked without. All repairs made on vessels or wharves without. One fishery, employing from 9 to 12 men, has been conducted entirely without, and none have suffered from indisposition.

Society in East-Haddam, 36 males, 30 females. One merchant has here abandoned the traffic. One has ceased violating the law.—Ten licensed retailers, 4 by the dram, and 3 grog-shops under tavern licenses go on as formerly. Twenty-two substantial farmers and 6 mechanics have used no ardent spirit this summer in their labor. Four persons totally abstain who have not joined the Society, and 2 drunkards have been reformed.

Society in Middle-Haddam, 44 males, 33 females. One merchant has here wholly quit the trade in spirits; 3 or 4 still sell by the dram; but diminution of sale very great. Three stone quarries have been worked this year without. Prejudices are diminishing, and the Temperance cause is gaining favor.

Society in Haddam, 50 males, 70 females.—In this place are one large gin and whiskey distillery, and 10 licensed retailers who vend ardent spirits. One abandoned the traffic wholly, as wrong, several years ago. Most have ceased within the year selling by the dram. Twenty-six mechanics and 15 farmers have used no ardent spirit this year in their labor. Of these, 5

mechanics and 9 farmers, have not joined the Society. One wharf was laid in cold weather, 2 quarries have been worked, and one vessel has been navigated without. One half of the mason work on the new stone Court House also was done without ardent spirits. Diminution in the sale one half.

Society in Chester, 46 males, 35 females. Licensed retailers 4; all vend ardent spirits; 3 sold last year 900 gallons; one refuses to give information. Diminution probably one third. Thirty-six farmers and mechanics have used none in their labor this season. One gimblet factory and one anchor factory have been carried on without, and one house has been framed without the liquid poison.

Society in Pettipaug, 68 males, 138 females. In this place there are 10 licensed retailers; all of these have in the last year stopped selling by the dram, and 4 of them have wholly driven liquor from their stores. Sixty landholders have cultivated their farms this year without ardent spirits. Several of these have not joined the Society. One building has been raised, and 3 quarries have been worked without ardent spirits. Four drunkards have been reformed.

Society in Westbrook, 62 males, 125 females. Four retailers have here ceased selling by the dram. One building has been raised without ardent spirits. Three drunkards have been reformed. Diminution of sale one half.

Similar reports might be furnished from Saybrook, East Lyme, North Killingworth, East-Hampton, West Chester, and Milington. Sixty of the principal inhabitants of East Lyme have presented a memorial to the merchants of the place, requesting them to abandon the sale of ardent spirits.

In view of these things, the Society would take courage and press forward. If its triumphs have not been so signal and rapid as have been elsewhere witnessed, they have been far greater than the most sanguine mind could, twelve months ago, have looked for. Old moderate drinkers cleaving to their bottle "with the perseverance of martyrs," rave; thoughtless young men trifle; and avaricious venders, who will sack the blood of their fellow men, and dance on their coffins, to grow rich, work every traverse to keep up the trade; but it is evident that there is a deep rooted change among the thinking and serious community which cannot be put back. From the churches of Christ of no denomination has the Society yet received that support which they had reason to expect, from the intimate connection which a state of Temperance has with the cause of religion, and from the peculiarly deadly influence which a free use of ardent spirits has upon revivals. And it convinces the Society more than almost any thing else, of the necessity of the Temperance movement, that such a diseased appetite should exist in the very walls of the sanctuary. The increasing change among the merchants, the Society contemplate with the deepest interest. A general abandonment of dram-selling, would alone have been a result compensating for every effort. But 20 now, blessed be God, drive the intoxicating fluid from their stores. And the Society trust that the time will soon

me when not a vender of ardent spirits will be found in their limits. Then the work of reform will be done. Then the knell of the drunkard will cease. And knowing this, merchants and distillers cannot fail to see how much this desirable event rests with them.

In concluding their first annual report, the Society would bless God for the happiness they feel in being delivered from a bondage in which they were held by mistaken views, a diseased appetite, and the all-controlling fashions of the community,—a bondage which subjected them to much expense, and exposed them and their children, as every temperate drinker is exposed, to the drunkard's end;—that they have been the instruments of saving to the community a great amount of property wasted on ardent spirits, and of turning hundreds from the drunkard's path whose footsteps were fast bending thither;—above all, of removing, in some measure, one of the greatest obstacles to the reception of a preached Gospel, and thus preparing the way of the Lord. And they would express their sincere wish that every county and town would rally, and that the Executive Committee of the State Society may soon see the whole of our enlightened and virtuous population combined for the expulsion of the direst foe of man.

J. MARSH, *Secretary.*

From the Journal of Humanity.

WHISPERS,

TO THE CONSCIENCE OF A DEALER IN LIQUORS.

To ———, member of the Rev. Mr. ———'s church in ———.

I took up a newspaper this morning and found the following advertisement, over your name:

"Just received and for sale by the subscriber,

20 hds. St. Croix Rum,
4 pipes Rochelle Brandy,
2 pipes Holland Gin,
8 hhds. N. E. Rum,
10 hhds. Amer. Gin,
6 hhds. Cider Brandy,
2 hhds. Rectified Spirits.

Sept. 6, 1829."

With your leave I wish to say a few things to you, in a plain but friendly manner. I suppose that you are ready to sell the above liquors to any man that wishes to buy them, and will pay your price. When customers call for a hogshead or barrel, you do not inquire of them what use they design to make of them. "That is no concern of yours, 'tis their own look out;" I hear you reply, just as merchants are accustomed to say; you mean to sell them indiscriminately. Of course, if you find a market for them, they will be dispersed abroad, and be consumed in the usual manner.

You surely do not expect that a *miracle* will be wrought in order to prevent the ordinary effects of the distribution of this quantity of ardent spirits among the people. You are in the habit of daily prayer, I know, and you do not fail to ask God to bless the works of your hands and to prosper you in your endeavors to do good. Still, you do not believe that God will follow with his blessing each jug full, or barrel,

or hogshead, which starts from your store on a mission; and send angels to watch over it and conduct each half gill, and gill, and half pint, and quart to the person or thing where it will be useful—where it will do no mischief. Although you have a right sense of the efficacy of prayer, and of *particular* prayer too, yet you do not, even when your faith is in vigorous exercise, send out the "dealings of your hand," when you have filled the jug or rolled out the hogshead, with the pious joyful feeling, that now you have sent abroad a portion of "God's good creatures" to contribute their share in supporting and comforting your fellow men, and in advancing the glory of God. I will ask you, if in secret and family prayer, when you are spreading before the God of providence your possessions, employments and interests, you do not *skip* all the rum, gin, and brandy you have to sell? In a word, your ardent spirits goes forth, *unblessed*. It is sent abroad from your premises "unsanctified by the word of God and prayer" like the productions and doings of the impious and profane. You have not the slightest ground of hope, that the providence of God will make any difference at all in the destination and effects of the quantity you may sell, from that which is disposed of by the vilest man in the country. You may therefore take your proportion of the responsibility, which is attached to the business of supplying the community with these noxious articles.

It would be a most strange and eventful history, if the travels and achievements of one hogshead of rum could be minutely and accurately recorded. It would read something like the memoirs of the famous Captain Kidd; and the more recent exploits of Burke, the Edinburgh butcher for the anatomical dissecting market. In relation to its effect on morals and religion, it would show the same results as Tom Paine's writing and Miss Frances Wright's lectures. As this cannot be attained, I will only turn your attention to the following particulars, as the probable results of your business for the six months to come, if you succeed in putting off, according to your advertisement, the quantity of liquors which you *wish to sell*.

The quantity you advertise is equal to about 40 hogsheads, or 4,000 gallons. As you are a religious man, I am willing to give a larger share of the best custom to you, than is usual in ordinary cases. Let then, one-quarter of the whole be set down to uses which are not either hurtful at all, or but slightly so. Two hogsheads for hatters to stiffen hats, for cabinet-makers and chaise-makers for their varnishes and paints, and other manufactures; and also for the sore backs of horses, and the apothecaries; and for temperate families in the several uses which are made of spirits, aside from that of drinking it. The remainder, 3,000 gallons, will go down the throats of men, women and children. The present rate of consumption of spirits in Massachusetts is about 24 gallons to 1,333 individuals, of all ages and descriptions; who, giving to each family five persons, would comprise 266 families, with 114 gallons to each family, which is one gallon a month—a quart a week. Is then, sir, a quart of rum,

gin or brandy, drank in your family each week? Would you suffer it? Would you not be filled with painful anxiety, if your wife and your children drank a quart a week? What, in your judgment, is the character, and what are the prospects, in any important respects, of a village or town of 266 families, when there is on an average, drunk in each, one quart of liquors, of the strongest intoxicating qualities? How dare you, then, be the instrument of so great a calamity? I speak to your heart and conscience. This is the most favorable supposition that can be made: yet you know that it is impossible for your 3,000 gallons to be so equally divided.

Since the Temperance Reformation commenced, you know that a great change has taken place in the habits of sober and decent people; especially in your town and vicinity. One third of the families have abandoned the practice of drinking, entirely; and one-third of the remainder do not use more than one-sixth part of the amount which they formerly did. Making these deductions, your 3,000 gallons will be distributed as follows. To one-third of 266 families=88, none. To one-third, one-sixth part of one-third=166 gallons. To the remainder 2,834 gallons=32 gallons to each: which is a little less than three gills daily, equal to 34 gallons a year.

It is not necessary for me to describe to you the character and circumstances of these 88 families. You are familiar with their persons though you doubtless are a stranger to their habitations. The husbands and fathers, and sometimes the mothers, and not unfrequently the children, are daily at your store with their bottles and jugs, to be filled from a cask like that which you may see in another column (except the tremendous names and titles which it bears on its outside, those of *yours* being *inside*, in substance and potency.) Their presence I am constrained to believe from what I know of your affectionate and kind disposition, often gives you pain. Certain I am, that you are disturbed by their appearance from some cause or other; for I never have seen you so embarrassed on any occasion, as when I happened to call in, not long since, and found poor Sam Johnson there, with his black two quart jug, waiting his turn, and the half-clad little daughter of ugly Joe Konter, who shrunk away with shame into a corner, among barrels of flour to hide her naked legs, carrying a bottle in a basket. You did not look up to speak to me. You bent down your head very near to the goods which you were showing to two or three female customers, and tried, as I thought, by talking fast and earnestly, to force your thoughts away from my presence, at that juncture. Poor Sam Johnson! Ten years ago, you and I thought ourselves not a little favored, when we were admitted welcome visitors at his house. Now look at him. His family too. I have not seen you there in several years. I do not wonder at it. If I fed the fires in which he is burning, a victim, and his wife a martyr, I should keep away too. How can you eat the choice fruit from that garden, which Sam, before he became a customer to your first rate French Brandy and Holland Gin, planted and

nursed and grafted from the best trees in Boston, the scions given him by his friends, when a member of the Massachusetts Senate. His convenient house and homestead are now yours. By what title? A brandy mortgage!—I am glad indeed you cannot bear to visit that broken down family. Your heart is not yet hard enough for that. Will you attend the funeral of his wife? She is fast drawing near to her release. Your business, in her case, is, I am free to confess, a blessing of great and unspeakable value—'tis *sending her fast to heaven*. But I will spare you.

'Tis said of the righteous dead, "they rest from their labors and their works do follow them." If your works follow you, my friend, while you are yet alive, a bitter meeting awaits you. You dare not follow me to the houses of five of the eighty-eight families, who drink of the fountain which you here set open. You have not the hardihood to go, where I often go, to the house of ugly Joe Konter. I go there as a minister of the Gospel, a messenger of mercy; and I must acknowledge that it is hard for me to endure the spectacles of misery which I behold; misery—the fruit of your dealings and men like you, with that man, made a demon, by the venom—rum.

And Richard Onman, too, the day that he took the horse, for which theft he is now in the State Prison at Charlestown, bought of you his usual quantity, a pint of New-England rum. You have on your books his amount, of upwards of \$15—the most of which is for the fiery venom of asps. So I might lead you through the long and horrible list of the poor and vile and vicious and degraded and criminal consumers of your pestilent commodities, such as are advertised above.

And now sir, what have you in justification? You must be your own advocate. You have had enough before to convince you that your business requires an ample and clear defence. The consequences of your doings are of that sort, which if you cannot be justified in pursuing it, will lay upon you a load of guilt which cannot be contracted in any other way. To reduce men, women and children to want, to infect them with disease, to subject them to cruelty and oppression, to drive them to desperate deeds, or to insanity, and to hurry them violently to the grave, to corrupt their morals, to draw them away from the Gospel, to incite them to impiety and drown them in perdition, are works which no man can do directly, or by connivance and co-operation, without being in *business*, if not in heart like the great enemy of God and man.

N. H.

It is a shame to have it said in the 19th century, that professors of religion are opposed to any object which is connected with the glory of God, and the present and future happiness of men. And yet it is said, that one great obstacle in the way of the Temperance movement is, opposition from members of churches.

Brethren, we sincerely believe that this cause is of God, and that it will prosper. We think that it has already effected great good, and that it will yet effect much more. We entreat you not to oppose it "lest haply ye be found to fight even against God." For if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE
AMERICAN INDIANS—NO. IX.

The idea of a *guaranty*, and of a *country*, as a territory belonging to Indians, was not new, even at the period of the treaty of Holston.

The first treaty which I have been able to find, made with Indians by the United States in their confederated character, was executed at Fort Pitt, on the 17th of September, 1778. It contains the following very remarkable article:

"Art. 6. Whereas the enemies of the United States have endeavored, by every artifice in their power to possess the Indians in general with the opinion, that it is the design of the States aforesaid to extirpate the Indians and take possession of their country; to obviate such false suggestions, the United States do engage to *guaranty*, to the aforesaid Delawares and their heirs, *all their territorial rights* in the fullest and most ample manner, as it hath been bounded by former treaties, as long as they, the said Delaware nation, shall abide by, and hold fast, the chain of friendship now entered into. And it is further agreed on, between the contracting parties (should it for the future be found conducive to the mutual interest of both parties) to invite any other tribes, who have been friends to the interest of the United States, to join the present confederation and to form a State, *whereof the Delaware nation shall be the head*, and have a representation in Congress; provided nothing contained in this article to be considered as conclusive, until it meets with the approbation of Congress." [That it did meet with the approbation of Congress is manifest; because it is now part of a national treaty.]

The bare suggestion, that the United States designed to take possession of the Indian country was treated as a slander and a calumny. The territorial rights of the Indians were to be respected, and the Indian tribes generally were encouraged with the proposal, that they might be represented in Congress. The natural implication of this last proposal must have been, that the Indians not only had territorial rights, but might expect to retain them *permanently* in the same manner as the State of Virginia, or Connecticut, and the other confederated republics, expected to retain *their* territorial rights.

Let it be remembered, that this treaty was made when the United States were struggling for independence against the whole force of the British empire, and when every accession of strength to the American cause, and every subtraction from the power of the enemy, was a matter of great importance. Nor should it be forgotten, that other treaties formed with the Indians, after the peace with Great Britain, were extremely desirable to the United States: that the exhausted treasury of the nation could not afford the expense of Indian wars; that the Indians had the undisputed possession of boundless forests, on all our frontiers; that many of them had endured public and private injuries, which were unavenged and uncompensated; that the Indian tribes were strong, compared with their subsequent decline and their present total want of power; and that the United States were weak, compared with their present gigantic strength.

Though the treaties were formed in such circumstances, not a single article bore hardly, or oppressively on the United States, or on the new settlers.—The Indians claimed nothing unjust or unreasonable. The early negotiations wear the aspect of mutual benefit, and appear to have been concluded with a desire to secure permanent peace to the parties founded on the acknowledgment of their mutual rights.

Are the People of the United States unwilling to give a fair, candid, and natural construction to a treaty thus made? I might say, are they unwilling to

give it the *only* construction of which it is capable? Are they unwilling to admit a meaning which stands out prominently upon the very face of the transaction, and which no ingenuity can distort, pervert, or evade? Will they refuse to be bound by the plainest and most solemn engagements, deliberately formed, ratified, and acted upon, confirmed, ratified again and again by the highest authority of our republic? How can it for a moment be apprehended, that the co-ordinate branches of our Government—our high legislative, executive, and judicial functionaries, will manifest so total a disregard of every principle of public morality?

SIXTH COMPACT WITH THE CHEROKEES.

This instrument was executed on the 20th of October, 1803, by Return J. Meigs, Agent of the United States among the Cherokees, and by fourteen Cherokee Chiefs, beginning with Black Fox, the Principal Chief, and ending with the famous James Vann. It was witnessed by five officers of the U. S. Army, and three other persons, one of whom was Charles Hicks, then acting as interpreter. I have called it a *compact*, not a *treaty*, because it was not sent to the Senate for ratification. But though it be not technically a treaty, it is morally binding upon the United States; for it has been carried into effect, and the United States, particularly the People of Tennessee and Georgia, have derived great benefit from it. I have an accurate copy before me.

"Articles of Agreement between the United States and the Cherokee Nation for opening a road from the State of Tennessee to the State of Georgia, through the Cherokee Nation.

"The Cherokee Nation, having taken into consideration the request of their Father, the President of the United States, to grant that a road may be opened through the Nation, from the State of Tennessee to the State of Georgia, and being desirous to evince to their Father, the President, and the good People of the United States, their good will and friendly disposition, do hereby agree, that a road may be opened from the State of Tennessee to the State of Georgia, with the reservations and provisions as in the following articles are expressed; and further to evince to our Father, the President, that we are not influenced by pecuniary motives, we make a present of the road to the United States."

Art. 1. A road granted, sixty feet in width, passing through about 150 miles of Cherokee territory, and opening a communication from Augusta, Georgia, to Knoxville and Nashville, Tennessee. [This has usually been called the Federal Road. It has been much travelled; and great quantities of merchandise, and other valuable property have been transported over it.] It was to be made solely at the expense of the United States. The article also provides; that when the road is opened, the direction of it shall not be changed; and that no branch or branches (except one which had been described) "shall ever be permitted to be opened *without the consent of the Cherokee Nation*."

Art. 2. The Cherokees reserve to themselves the income of the ferries; and specify where the ferries shall be kept.

Art. 3. Various regulations respecting houses of entertainment, which the Cherokees were to establish; keeping the road in repair, &c. &c.

Art. 4. No neat cattle from the Southern States shall be driven through the Cherokee Nation; and when horses are taken through, the number of them shall be inserted in the passport of the owner. The Cherokees not to be answerable for estrays from among the animals of the whites.

Art. 5. Officers, civil and military, mail carriers, and some other classes, exempted from toll and ferryage.

Art. 6. Commissioners to be appointed on each side to survey and mark the road.

Art. 7. One copy of this agreement to be sent to the Secretary of War, another to be left with the principal Cherokee Chief, and a third with the Agent of the United States among the Cherokees.

The road was opened the following year, and has now been travelled for a quarter of a century; and, during this whole time has greatly facilitated intercourse between different parts of the Southern States.

No reader of the foregoing abstract can be so dull as not to perceive, that the privilege was granted to the United States, at the special instance of the President; and the Cherokees were extremely cautious not to compromise their territorial rights; and that they made the grant from motives of friendship, and a willingness to afford the desired accommodation. They guard, in a suitable manner, against vexations and liabilities, to which this act of kindness might be thought to expose them; and they reserve the income of the ferries, some of which are over considerable rivers, and have been quite profitable.

The word *Father* is repeatedly used in this document, to indicate the relation which the President of the United States held to the Cherokees as their protector from aggression, and as bound to see that the treaties with them are carried into effect "with all good faith." We had obtruded the word upon them. We had put it into their mouths, and it was made the standing pledge, not merely of our justice, but of our kindness and generosity towards them. Shall this sacred and venerable name be prostituted to purposes of injustice and oppression? For most assuredly it will be deemed oppression, rank oppression, if we disown our engagements, forswear our most solemn covenants, and then take possession of the lands of our poor neighbors, which had been secured to them by the highest guaranty which we could make. Nor will the oppression be less odious on account of its being accompanied by professions of great benevolence, and the promise of a new guaranty.

SECOND TREATY OF TELlico, OR SEVENTH NATIONAL COMPACT WITH THE CHEROKEES.

This instrument was executed "in the garrison of Tellico, on Cherokee ground," Oct. 24, 1804, by Daniel Smith and Return J. Meigs, for the United States, and ten Chiefs and Warriors for the Cherokees, in the presence of five witnesses.

The preamble says, that certain propositions were made by the Commissioners; that they were considered by the chiefs; and that "the parties aforesaid have unanimously agreed and stipulated, as is definitely expressed in the following articles."

Art. 1. "For the consideration hereinafter expressed, the Cherokee nation *relinquish and cede* to the United States a tract of land bounding," &c.—[This was a small tract, called Wafford's Settlement, containing perhaps not more than 100,000 acres. It was a strip on the frontier between the Cherokees and Georgia.]

Art. 2. "In considerations of the *relinquishment and cession*, the United States, upon signing the present treaty," shall pay the Cherokees \$5,000, in goods or money, at the option of the Cherokees, and \$1,000 annually, in addition to the previous annuities.

The treaty was ratified by President Jefferson and the Senate. The "*relinquishment and cession*" are of the same nature, and carry with them the same implications, as have been described in preceding comments.

THIRD TREATY OF TELlico, OR EIGHTH COMPACT WITH THE CHEROKEES.

This treaty was executed Oct. 25, 1805, by two Commissioners of the United States, and thirty-three Cherokee Chiefs and Warriors, in the presence of ten witnesses.

Art. 1. "Former treaties" recognized and continued in force.

Art. 2. "The Cherokees *quit claim and cede* to the United States all the land which they [the Cherokees] have heretofore claimed, lying to the North of the following boundary line:" [The lands here ceded were of considerable value, and fell into the State of Tennessee, extending East and West near the central parts of that State.]

Art. 3. "In consideration of the above *cession and relinquishment*, the United States agree to pay immediately," \$14,000, and \$3,000 a year in addition to previous annuities.

Art. 4. "The citizens of the United States to have the free and unmolested use of two roads, in addition to those previously established; one leading from Tennessee to Georgia, and the other from Tennessee to the settlements on the Tombigbee. These roads to be marked out by men appointed on each side for the purpose.

Art. 5. "This treaty to take effect, "as soon as it is ratified by the President of the United States, by and with the advice and consent of the Senate of the same."

The treaty was ratified by President Jefferson and the Senate. It will be observed that the first article contains an express recognition of previous treaties, and pledges the faith of the United States anew for the fulfilment of those treaties.

Several documents of this kind remain to be considered: but I pledge myself to you, Messrs. Editors, and to your readers, that I will be as brief as possible, consistently with fidelity to the cause. This is a serious matter to the Indians and to the People of the United States. It is a matter which must be decided by the great body of the People, through their Representatives in Congress. The People must therefore have the means of understanding the subject.

WILLIAM PENN.

An octavo volume has just appeared in London, entitled, "The hope of Israel; Presumptive Evidence that the Aborigines of the Western Hemisphere are descended from the missing Tribes of Israel," by Barbara Anne Simon.

[Chris. Guardian.]

Obituary.

DIED—In this city, on the 27th ult. a child of Mr. Harvey Bradley, aged 2 years.

In this city, on Sunday morning last, an infant son of Capt. Thomas W. Downs.

At Wolcott, on the 27th Aug. last Mrs. Hannah Frisbie, relict of the late Judah Frisbie, 83; on the 25th Sept. Judah Frisbie, 43.

At Farmington, on the 21st ult. at the residence of her father, the Hon. Timothy Pitkin, Mrs. Mary H. Norton, aged 27, wife of John T. Norton, Esq. of Albany, N. Y.

At Tolland, Jonathan Barnes, Esq.

At Litchfield, on Tuesday evening last, Mr G. Catlin, aged 74.

At Binghamton, Broome Co., N. Y. on Tuesday week, Mrs. Elizabeth Collier, wife of Thomas Collier, formerly of Litchfield, senior editor of the Broome Republican, aged about 68 years.

At Limington, Maine, on the 14th inst. Mr. Lazarus Rowe, aged 104 years!

At Branford on the 24th, Mr. Philemon Tyler, aged about 65.

At Talmadge, Portage County, Ohio, Doct. John Potter, aged 69, late of Wolcott, Conn.

Drowned in Torrington on the 21st inst. Ransom B., aged 3 years, son of Mr. Stephen Gilbert.

At Hoboken, N. J. Sarah Burns aged 47, formerly of Milford, Conn.

At Simsbury on the 20th inst. Jonathan Pettibone, Esq. aged 53; Mr. Horatio N. Case, aged 73, wife of Mr. Asa Case.

Poetry.

For the Religious Intelligencer

ON SEEING AN INFANT PREPARED FOR THE GRAVE.

Go to thy sleep, my child,
Go to thy dreamless bed,—
Gentle and undefiled,
With blessings on thy head :—
Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this fearful land
Where flowers so quickly fade.

Before thy heart had learn'd
In waywardness to stray,
Before thy feet had turn'd
The dark and downward way,
Ere Sin had sear'd thy breast
Or Sorrow woke the tear
Rise to thy home of rest
In von, celestial sphere.

Because thy smile was fair,
Thy lip and eye so bright ;
Because thy cradle-care
Was such a fond delight,
Shall Love with weak embrace
Thy outspread wing detain ?
No !—Angels,—seek thy place
Amid the cherub train.

L. H. S.

NINE TRACTS ON A VOYAGE AT SEA.

A sailor, says the Report of the Branch Tract Society in Baltimore, being about to embark on a voyage, called on a gentleman to take leave of him, and was presented with nine Tracts. Several months afterwards he returned, called immediately on his friend, and the first words he uttered were, "The books, the books, the best books in the world."—When requested to give a statement of their effects on himself and the crew, he said, "There was on board a sailor, who was a very profane man ; he used to read old newspapers and almanacs, and the men praised him for reading so well. One day I told him I had some books, and he promised to read them. I brought him the nine Tracts, and he swore that he would read them all, if they would be still. He took one and said, 'Here is the Swearer's Prayer, we will read that first.' He read, but he soon began to weep ; the sailors made sport of his tears, but he became so affected as to be compelled to lay down the Tract. He became so much alarmed for himself, that he would not go aloft, for fear of falling, and having his many wicked prayers answered. He cried and prayed, until he found peace in Jesus Christ. Then he could go aloft as well as ever, and read the rest of the books for the sailors. Every calm we go around him, to hear him ; and on that voyage four others were converted to God. He came to be the best man on board ; when the hands got sick, he would pray for them, and read my books for them ; so that you see they are the best books in the world."

THE MORAL INFLUENCE OF CHRISTIANITY.

Few men suspect, perhaps no man comprehends the extent of the support given by religion to every virtue. No man, perhaps, is aware how much our moral and social sentiments are fed from this fountain ; how powerless conscience would become without the belief of a God ; how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it ; how suddenly the whole social fabric would quake, and, with a fearful crash, sink into hopeless ruin, were the ideas of a Supreme Being, of accountableness, and of a future life, to be utterly erased from every mind !

What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of the day ? and what is he more, if Atheism be true ? Erase all thoughts and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite, knowing no restraint, and poverty and suffering, having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, principle, would be mocked and spurned as unmeaning sound. A sordid self-interest would supplant every other feeling ; and man would become in fact, what the theory of Atheism declares him to be—a companion for brutes.—*Channing.*

ADVICE.

I know of no means so immediately likely to promote the great event of general conversion, as the lively, steadfast, and exemplary conduct of Christian professors. I would wish to impress this strongly upon every one of your minds : you are answerable to God for the conduct of every hour, not only as it may affect your own individual state, but as it may, and must, respect your families, your neighbours, and the church of God. The increase and prosperity of young converts is closely connected with the manner in which old professors of religion so let their light shine before them, that they, seeing their good works, may glorify their Father who is in heaven.—*Legh Richmond.*

Min.—The glory of man does not consist in his being a master, a nobleman, or a king ; it consists in his being a man, in his having been formed in the image of his Creator.

The National preacher, No. 4, for September is received at this Office, and ready for delivery to subscribers. Sermon LXVI by Rev. J. Neilson, Leicester, Mass. Sermon LXVII. by Rev. J. P. Cannon, Williamstown, Mass.

Letters received at the Office of the Religious Intelligencer during the week ending Oct. 7, 1829.

Wm. P. Burrall ; Samuel E. Curtiss ; Rev. Robt. G. Armstrong ; David Sykes ; Alson Squires ; D. McClure ; Thos. E. Clark ; Wm. Bushnell ; C. H. Toll.

TERMS.—\$2, in advance ; \$2 50, if not paid in three months — Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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